UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

A Plea to Critics

By ARTHUR L. WEATHERLY

The Militarist's Fallacy

By CLARENCE R. SKINNER

German Youth at the Solstice

By BRENT DOW ALLINSON

Jugo-Slavia Runs Amuck!

By P. M. MATTHÉEFF

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCII. THURSDAY, JANUARY 31, 1924 NUMBER 20

TRUE RELIGION.

The One Only and True Religion is The Religion of the Prophets of Israel and of Jesus of Nazareth.
It differs from all others in its Conception of God.
I. Positively—
His supreme concern for the establishment of the Kingdom of God on Earth that is Co-operative Human Brotherhood.
The distinctive characteristics of this God are
II. Negatively—
His lack of interest in worship.
In fact his rejection of it unless accompanied by supreme devotion to his kingdom—
All other religions make Worship and manner of Worship the distinctive and essential marks of religion.
None of them insist on the reign of justice and love among men on earth as being the supreme concern of their God.
It is the all prevalent emphasis on worship and specific forms of worship, as being of divine appointment and obligatory that has divided mankind into hostile, hating groups and prevented combination for the common good.
The world-wide acknowledgment of the reasonableness and sufficiency of the prophetic idea of God and His requirements by relegating worship to the category of a non-essential.
Left to individual habit, taste and preference would remove the chief barrier which prevents the union of all mankind into one fraternal group consecrated to the establishment of the
Kingdom of God.

—Chas. P. Fagnani.
Union Theological Seminary, New York.

Lenin dead! So passes the greatest man produced by the war. More and more, as years go on, his name will dominate this terrific era, as the Russian Revolution comes clearly to be seen as the one supreme event of modern times. The brain that conceived the Soviet regime, the hand that guided the new government through the raging waters of blockade, invasion, famine, disease and a shattered civilization, the heart that held on, steadfast in devotion to the emancipated common people, were all alike of a titanic order. His achievement in saving the Revolution will be forever remembered as one of the outstanding accomplishments of human history. But while he saved others, himself he could not save! He toiled till he dropped—gave himself till he had nothing more to give! One of the greatest statesmen of all time, he is as well one of the noblest of martyrs.

The advent of the British Labor Party as the Government of England is the most momentous event in English history since the Reform Bill of 1832, perhaps since the Puritan rebellion and the rule of Cromwell. Those of our readers who want to keep in touch with this event, especially on the side of foreign policy, we advise to subscribe for the English monthly review, *Foreign Affairs* (Orchard House, 2 Great Smith Street, Westminster, London, S.W.), edited by our friend and editorial colleague, E. D. Morel. Mr. Morel sits in Parliament on the Labor benches, and is second to no man in the House in his knowledge of the political and diplomatic history of Europe. He is certain to have place in the inner councils of the Foreign Office, and his paper therefore is destined to have unique importance as a document of first-hand information.

The fall of the Baldwin ministry in England and the resulting rise to power of Macdonald and his Labor cohorts so filled our cup of joy that we felt no further bounty could be conferred upon us for a long time to come. But the gods are kind beyond all precedent and now flood our cup to overflowing with the increasing embarrassments of the Poincairé government in France. Down goes the franc day after day, day after day, with the Premier getting more panicky with every passing hour. He announces the triumph of his policy in the Ruhr, and the opposition leader reads the balance-sheet of the account, showing enormous losses, and the Chamber breaks into a frenzy of applause! His finance minister balances the budget for 1924, and in less than a week the specious lie is exposed, and a twenty per cent increase in taxation is proposed to save the nation from bankruptcy! Defiance of Italy in the Ruhr occupation brings its fruitage in a *rapprochement* between Italy and Spain, and a settlement of all differences between Italy and Jugo-Slavia! Investigation of German reparations under French auspices is opened with a speech by "Hell-and-Maria" Dawes which slams Poincairé right and left and leaves him hopelessly groggy! Nothing but Baldwin's fiasco can match the sudden and complete reversal which has come to the fortunes of the Poincaré ministry. Master of Europe as well as France a month ago, this government is now so fully "on the run" that Col. House, interviewed in the New York *Times* (January 20th) confidently forecasts the overthrow of Poincaré in the spring elections, and the return of Briand to power. All this is news so good that we dance with

joy, chortle with glee. If there is any one thing which would serve and save the world at this critical juncture, it is the destruction of this government which in arrogance has surpassed anything seen since the days of the Hohenzollerns, and in stupidity has brought Europe to the very brink of ruin. And in saying this, let it not be thought that we are assailing France, or venting any spleen against her. No true friend of the great Republic can wish for anything quite so much as her release from the control of a man who has misused and misled her more than any ruler since the first Napoleon. *À bas Poincaré*—for the sake of France herself first of all!

It would seem as though the time were close at hand, if it is not already here, for our prisons as well as our colleges to confer degrees upon their graduates. A prison experience is a conspicuous and honorable part of the careers of many of the world's greatest benefactors from Socrates, Jesus and Paul through St. Francis and George Fox to William Lloyd Garrison and Henry David Thoreau; but at no time has such experience been so notable as in recent years. Look at the dinner, for example, held in the House of Commons, in England, a few days ago, in honor of the members of the new Parliament who have served terms of imprisonment! These persons numbered nineteen (19) in all, while several other men and women who, although not M. P.s, have "done time," were invited to attend and share the honors of the evening. A large proportion of the guests, we are told, were incarcerated for such wartime offences as passive resistance to military service, conscientious objection to conscription, criticism of public policies, etc. These included Bertrand Russell, E. D. Morel, Arnold Lupton, and three non-conformist clergymen. Then there were several women who had suffered imprisonment during the "votes for women" campaign, including Lady Rhondda and Mrs. Pethick Lawrence. There were also present some resisters to vaccination, and a couple of Irish politicians. All in all, a distinguished and enviable list! In our Congress we could muster no such role of honor, we fear. But the country would give us such persons as 'Gene Debs, Roger Baldwin, Robert Whitaker, Anita Whitney and Ralph Chaplin, with Scott Nearing, Max Eastman and Rose Pastor Stokes as candidates denied admission. Unhappy the man or woman who in these days does not wear this Order of Merit!

The recent revelations of the atrocities which occurred after the terrible earthquake in Japan have shocked every well-wisher of that country. The earlier rumors have been confirmed by later testimony and by the trial of certain army officers accused of the murder of two socialists and their nephew, a child of seven years. The frenzy of fear which followed the earthquake seems to have swept away the power of moral restraint from large numbers of people. The Koreans, Chinese and Socialists seem to have been treated very much alike by the mobs. We in America are in no position to throw stones at our neighbors' houses. But nevertheless we who have admired the Japanese people so much and have rejoiced in their achievements and the growth of the democratic and peace movements among them, sorrowfully regret that the earlier rumors of atrocities have been confirmed. We are in nowise inclined, however, to blame the Japanese people as a whole. The veneer of civilization is thin in Japan as it is in all other countries. When people are panic-stricken, filled with fear, no one can be sure that the moral inhibitions will hold firm. In such a time men's minds give credence to the wildest rumors, and the vicious, who are in every city in the world, are given an opportunity to allow their propensities to run wild. The fact that the murderer of the leading Socialists, Mr. and Mrs. Ohsughi and their nephew, was tried and found guilty by an army court martial, stands in grave contrast with the fact that in France the murderer of Jaures was allowed to go free.

We have just been reading in the *Illustrated London News* (December 15th last) Dr. Roy Chapman Andrews's fascinating account of his discovery in Mongolia of one of the richest fossil beds in the history of palaeontology, and of his salvaging of sixty cases of remains, weighing five tons, and containing seventy skulls, fourteen skeletons and twenty-five eggs of ancient dinosaur. These eggs are the first ever seen by human eyes, and the proof hitherto lacking that the dinosaur was an oviparous reptile. In several of the eggs that had been broken in half were plainly seen the delicate bone structure of embryonic dinosaurs. Side by side, also, with these eggs were found the remains of baby dinosaurs which had apparently been hatched only a few weeks, and others in all stages of growth up to the adult creatures ten feet long with completely developed frills and incipient horns.

"When these are placed in series," says Dr. Andrews, "from the eggs to the giant triceratops, it will be an amazing exhibition of reptilian evolution."

These dinosaurs of Mongolia present the closest structural affinity to later dinosaurs whose remains were found some years ago in Alberta and North Dakota. The former were undoubtedly the ancestors of the much huger creatures of North America, the intermediate members of the family having migrated over the land-bridge which once connected Siberia and Alaska. The age of these dinosaur eggs is estimated at not less than 10,000,000 years. The preservation of the specimens is beautiful.

Some of the eggs have been crushed, but the pebbled surface of the shells is as perfect as if the eggs had been laid yesterday instead of ten million years ago.

It is a marvellous story—as convincing as it is marvellous. Yet our Fundamentalist friends still denounce evolution as unproved, and would drive from the churches those who would accept the doctrine! When has the world seen a more amazing exhibition of ignorance and perversity?

The fight between the Fundamentalists and the Modernists in the orthodox churches, to which we referred lately, grows warmer and warmer. Mighty blows are being struck on either side. The lines of the contending armies are being drawn closer and closer. Texts and manuscripts are being fired with increasing rapidity. As of old brave champions are seeking for individual combats. The air is murky with smoke of battle. No one can measure the tons of energy that are being consumed. The battlefield is strewn with the wounded, though no dead have yet been found. Thus the church of Christ manifests itself in the year of our Lord, 1924. Nero fiddled while Rome burned! The world is sore stricken. The cries of hungry children flow in an unceasing stream to the very gates of heaven. The earth is strewn with the broken hopes of men. Humanity is caught under an entanglement of an all but wrecked civilization. A feeling of helplessness prevails everywhere. The situation calls for brave and valiant leadership. It awaits the clarion call to service and the summons to the mighty armies that we must marshal under the banner of Love. At this time the leaders of the church, custodians of the gospel of peace and good will, stop by the wayside to haggle about texts and matters of doctrine. We grant they may seem important to the contestants. More is the pity of it! The heterodox and the orthodox branches of the Society of Friends have forgotten their differences in the great task they have undertaken. In their passion for suffering humanity, in their sacrifice of service, their theological differences dwindle into nothingness. When the church is aflame with a passion for service then will come the truce in which the "tithe of mint, anise and cummin" shall be forgotten and the metaphysical dogmas disappear. For in love and service are men brought into that fellowship which is Heaven.

While the fight between the Modernist and the Fundamentalist seems to us so pitiful, an evidence of lack of interest in the "weightier matters of the law," an indication of the paucity of intellect and poverty of spirit of churchmen, and a revelation of their own valuation of Christianity, yet we want to repeat here our confession to a certain definite and sympathetic interest, as long as the fight is on, with the conservative group. After all, intellectual integrity means something in this world! It is more important than all the creeds. It seems to us to be at the very basis of civilization. If religious leaders are going to equivocate and make mental reservations in matters which they consider or claim to be sacred what right have they to expect that men in the world of affairs will not follow their example. If it is important in Wall Street to keep your word, even if it cost a fortune, why should it not be important for men to be just honest in the temple of religions. How can a priest expect the young men who seek his counsel and advice to be true to their wives if he is playing false with his God. What else is this when a man says in his service of religion one thing and privately tells his friends something quite different. We do not question any man's right to his own belief, his private judgment. But we do say that intellectual honesty is not a private matter. It is a public concern. Honesty in all the relations of life is something which concerns not the church alone. If the churchman says that religion is poetry, that the creeds and rituals are to be considered as works of art, then we reply that all true art rests upon truth as expressed in the integrity of the artist. Without this, art is a sham and of the devil. Such so-called art is to be spurned by all honest men and cast into the outer darkness. The honesty of art is in the honesty of the artist. His work has power to move and inspire men only as his work is his honest endeavor to express the truth that has been revealed to him. We insist that the fundamentalist is right in claiming that this same law which gives vitality to the work of the musician, poet, painter and sculptor shall be applied to ministers of religion. They are right in saying that without it the church can have no real power.

The Protestants are taking up the Jewish question again! At the meeting of the Home Missions Council of Protestant Churches, held at Atlantic City in January last, some excellent words were spoken against anti-Semitism, as see the following:

> Evidence of the spirit of anti-Semitism here and there in America makes it incumbent upon the churches to oppose all propaganda directed against the Jews as un-American and alien to the spirit of Christ. We are, moreover, called upon, actively and sympathetically, to inculcate the spirit of friendliness and good will and thus redeem the name of "Christian" in the eyes of Jews from association with prejudice, injustice and oppression.

All this was spoiled, however, by the program laid down by the Council for work among the Jews. This was of the usual "conversion" type!

> "Whether we will or no," says the report adopted, "the program of the Home Missions Council is bound up with the winning of the Jews. Until we find some way to break down their prejudices and turn the talents and energies of this most virile of people into Christian channels, the evangelization of America will proceed with faltering steps."

We never read a statement like this without wondering if our Jewish friends and comrades do not despise the patronizing evangelist a good deal more than the hateful pogromist. The latter seeks to kill the body, to be sure, but the former seeks to do the more deadly business of killing the soul. For ourselves we regard this

conversion as the worst insult which so-called Christians visit upon the Jews. We find it difficult to lay hold of words strong enough to express our disgust. Why, if the Nazarene came to this country straight from his native village, the first thing this Home Missions Council would undertake, we suppose, would be to convert him to Christianity! If this is what the evangelization of America means, then is it our prayer that it may proceed with steps ever more and more "faltering."

A Plea to Critics

It is evident that whatever freedom man has it is not absolute. In fact man's freedom is very small as compared with the forces external to him that compel his obedience. He depends for life, for existence as a man, on an innumerable number of factors. He must have food, drink and shelter or he perishes. He must adjust himself to a society in order to develop his intellectual powers. Although he can live amid Polar snows and in Tropic heat he can scarcely be said to more than exist under these conditions. There are extremes of temperature in which he can not live continuously.

Men are bound by customs, habits and traditions which unconsciously determine his thought and actions. He is born into an environment which claims him as its own. Much as he may insist on living his own life in accordance with his own standards he yields again and again to forces which are external to himself.

The conditions and place of his birth shape and mould his destiny. A man born in the South has a different view of the so-called Negro problem than the man born in the North. The German views the war differently from the Frenchman. Even if one attains a very high degree of detachment from local and national interests he does not entirely escape their influence. The roots of millions of Americans go back to homelands in Europe. Their sympathies during the war, no matter what their intellectual opinions, were with the peoples who dwelt in their ancestral homes.

We are creatures of our age. We look upon slavery from a different point of view from that of the Romans and the Greeks. Matters that were important to the Jew of the first century seem trivial to us. We think it almost a sin to use a knife where social usage calls for a fork. But there are plenty of folk whose hope of heaven is not at all marred by the use of a knife, or even of the fingers, for the conveyance of food to the mouth. The stealing of young women for wives was once a highly meritorious diversion and today it is very a reprehensible crime. Morality is not the same thing for all peoples. Even in one social group there is often striking disagreement as to what is right and what is wrong and these differences often go back in their origin to slight differences in environment in childhood.

These facts do not constitute the basis of a denial of freedom. But they do make clear that our freedom is not absolute. The man-in-the-street affirms that he has the power to choose between alternatives. To him the words "should," "ought" and "can" have a very real meaning. We live in a world in which there is at least the appearance of freedom. Our social relations are based on the assumption that men do have the power of choice. This is why we provide the possibility of amendment of all our constitutions. Men can and do change their minds. The social order is what it is today by virtue of what has gone before. But men can and do change it. The most thoroughgoing determinist does not refrain from complaining of the meal he receives at the hotel. He believes that his complaint may produce a new cook or reform the one on the job. Every ideal we set up is an affirmation that we can approach it by an effort on our part.

But the purpose of this article is not to defend the freedom of the will. It assumes that in this world men do actually take it for granted. What we wish to emphasize is that in view of the fact of the limitations of that freedom we ought to be very patient with those who differ with us. This same patience should be extended to those whom we think have not advanced so far up the hard road of life as we have. One of the signs of the free man, said Ernest Crosby in his poem called "Stigmata Liberatis," is that

> Neither are they filled with woe
> Over those who ripen slow.

If men are so largely the products of their time and place it hardly becomes men of wisdom to berate those who have not traveled so far as they or who differ from them either in matters of table etiquette or in estimate of the value of literary productions.

It is the joy of certain nimble minds today to take the Middle West, or rather the people of that part of the country, to task for their culture or lack of culture. These critics think our manners are bad, our towns ugly, our literary opinions worthless. They complain because our farm houses are "snug." Just what that means I do not know but it is so charged against us. We are divided into two great classes, "Main Streeters" and "Clodhoppers." Now we most cheerfully admit most all of the charges against us. I have no doubt but what there are among us those who occasionally deviate so far from approved standards of table manners as set forth in the best books on etiquette as not to use a fork. But we do beg our critics to have patience. Some day in the long process of evolution we may attain the highest goal set before us.

The truth is that the Middle West is just what it is because the people that inhabit it have passed through an experience which can not be likened to that of any other people in history. In Iowa, during the lives of people yet living the soil has been changed from a wild prairie roamed over by buffalo and Indians to be the source of wealth for millions of people who dwell in comfortable homes and who are slowly accumulating the amenities of culture.

What is true of the people of Iowa is true of all other peoples. We might have had perhaps a better civilization in the western world. But who can point the finger to the man or men responsible for its not being better. We are altogether responsible. When four men are out in a boat in a storm and one man stops rowing it is easy enough to say, "Thou art the man." But civilization is a much more complex thing than that. Criticism is important. No social order is perfect. We owe a great deal to those men who point out our faults. But blame is a totally different thing. The wise man hesitates to blame another man. He knows that the forces of evolution work slowly in social behavior and institutions. He is more inclined to point the way than to jeer at his fellows.

He is more concerned to understand why men differ with him than he is to castigate them. America may be all that Mr. Mencken says it is. But it is something more, as every plain man knows, or it would blow up over night. We may be as sordid and as narrow as we are pictured but we are moving. Slowly moving and too slowly for many of us. But the fact of movement must not be forgotten.

Undoubtedly our social and political systems have much that is wrong in them. But people are not to be condemned wholesale because all do not see the same evils at the same time or agree upon the same remedies. If these systems tend to produce certain types of character it is not the individuals who are to be roasted in the fires of our righteous scorn but the system.

So long as the fact remains that our freedom is limited and the environment of our birth and childhood and even of our adult life profoundly affects our thought and conduct our attitude toward men must be much that of the ancient Stoic who treated all as though they were sick with a fever. The violent condemnation of all things American by some men inclines us to think that they are the ones who suffer from a fever. We would plead with them to have more patience and sympathy with struggling humanity. Lincoln never blamed the slave owner. He took both the slave and the master within the broad reach of his understanding and sympathy. Granted that many of us are blind what we need is not a blow upon the eye to give us sight but the work of a skillful and sympathetic physician.

So long as we give to individual men great power they will be tempted greatly to abuse it. Experience teaches that most of them will succumb to the temptation. There is no point in blaming these men and condemning them as though they were exceptional beings. It is our business to remove that temptation. Our big job today is not that of knocking men down but rather that of helping them up. In order to do that we must seek first to understand them. A study of the ethical implications of evolution will help us to do this. We may not then be so sure that we are right and the other fellow all wrong.

ARTHUR L. WEATHERLY.

Jottings

The statement of the art critic that there are in existence 600 genuine Rembrandts, of which 2,000 are in the United States, is matched by the despatches from France indicating that all taxes, direct and indirect, must be raised 20 per cent, in order to meet the *deficit* in this year's *balanced* budget.

The Fundamentalist controversy has produced nothing more thrilling than Dr. Leighton Parks's repudiation of the Bishops, unless it be Dr. Parks's later repudiation of his repudiation of the Bishops. Having marched up the hill of modernism, the worthy Rector proceeded straightway to march down again—and his part in the war is over!

So the United States is "threatened" from the North Pole!

"It is a known fact," says Secretary of the Navy Denby, "that there are vast unexplored regions in the Arctic Circle and scientists believe much of the area is land. This area is certain to be of high strategic value if we look forward to warfare and commerce in the future."

Hence the proposed flight of the *Shenandoah* to the Pole! Trust the military mind to find new dangers, and hence new occasions for army and navy expenditures! We confess that, in our innocence, we had never imagined peril from this quarter. Now that we know, we fear we shall be unable to sleep a'nights.

The University of Washington has selected eighteen (18) "greatest names" in the history of learning and culture. They are: *Adam Smith,* social science; *Beethoven,* music; *Dante,* poetry; *Darwin,* biological science; *Da Vinci,* art; *Franklin,* public service; *Galileo,* physical science; *Goethe,* poetry; *Grotius,* international law; *Gutenberg,* printing; *Herodotus,* history; *Homer,* poetry; *Justinian,* law and administration; *Moses,* religion; *Newton,* mathematics and physics; *Pasteur,* medical science; *Plato,* philosophy; *Shakespeare,* drama. This is an impressive list; we don't see how it can be bettered.

A movement has been started in Paris for the dynamiting of ugly statues and memorials. Here is a foreign product worth importing! We suggest that we begin the good work in this country by blowing up the soldiers' monuments on the village greens. This should be done in respect for the soldiers, as well as for the sake of art.

In New York City, in 1923, the Sanitary Bureau removed from the streets the bodies of 1 lion, 1 bear, 1 alligator, 2 camels, 1 deer, 3 elephants, 308 cattle, and the usual horses, cats and dogs. We had not imagined we were living in such a Noah's Ark.

J. H. H.

The Militarist's Fallacy

The major was explaining the purpose of the citizen's military training camps to a group of several hundred eligible and susceptible young collegians. The major is a fine upstanding specimen of physical manhood, clean, forceful, and without braggadocio. He did not twirl his kaiser mustache, partly because he didn't have any, he did not clink his spurs overmuch, and on the whole he did not fit into a stereotype of militarist. He appealed to the men of his audience as the kind of army officer who represents America at her best. Even the confirmed pacifist who was among those present, was compelled to give silent assent to many of the purposes of these camps as he set them forth in plausible and self-convinced fashion.

America must be made physically fit. She needs men of courage, fortitude, who are trained to face danger unflinchingly . . . this country needs the spirit of obedience to law . . . every man should feel the responsibilities as well as the privileges of citizenship . . . a young man should be proud to serve his country . . ."

Amen to that. It is not a startlingly new gospel, but it is wholesome withal, and an observer could see the lines of resolution strengthen in the faces of his audience, as the arguments drove home.

But wait. Here comes an argument that bears scrutiny. It is old, but it does not die of old age. We suggest that it is the pivotal point in the major's frontal attack, for he warms to it, as to a battle. It is the pivotal point, for otherwise the camps would be civic and not military. Building up physique, instilling the spirit of obedience, cultivating courage, teaching citizenship—all these and more can be achieved without bayonets. It is this final argument which is the *sine qua non,* and it runs like this:

America has never given preparedness a thorough trial, therefore our failure as a nation to meet the crises in our career (*sic.*)! We are almost helpless before the attack of any nation, for no nation fears us in our defenseless state. The world knows that we have no great army and this knowledge causes other peoples to lack proper respect for our honor. We are open to insult and we are not equipped to answer it. Therefore these training camps, which would take our citizenship and turn it into a potential soldiery.

At this the pacifist's thoughts began to wander into fields of sociology and history. Is it true that the fear of the sword is the beginning of wisdom? That, in a word, is the purpose of these camps,—to put the fear of the sword into the hearts of other nations. Our youths, eligible and susceptible are to become so trained, so courageous, so powerful, that no army henceforth will dare to set foot on our shores.

The young men shake their heads in approval. "Great idea!" Old ideas are young, because people insist on being young once.

Let us see. Military training camps, in fact all military training, is to make our enemies fear us. Therefore the more citizens who become potential soldiers, the more fear of America. Q. E. D.

But what is happening meanwhile in the training camps of other nations? Does the major take this into account?

In every country where reliance is being placed on soldiery, young men are being trained for this same purpose—to put the fear of the sword in the hearts of others. But what about ourselves? They are to be courageous, to have fortitude in time of danger, to have pride in their absolute and unshrinking bravery in face of overwhelming odds. The spirit of sacrificial heroism is being instilled into them. *Dulce et decorum est pro patria mori.* Schools join the acclaim, churches preach it and the movies show one lone hero of the fatherland with pistols in his hand and dagger in his teeth, taking a whole battery of the enemy, and the Y. M. C. A. says it's so.

What is the upshot? *The military training camp undoes itself.* While proposing to strike fear into the hearts of all other nations, it steels the hearts of its own men against fear. As one of the famous war correspondents put it, every soldier has two fears; one of the enemy, and the other of being afraid, and of the two the latter is the stronger. Where, then, is the fear of the sword? Who fears it, do we? And if not we, why others?

If ours were the only nation employing camps to turn citizenry into soldiers, the argument might hold. But in view of the fact that practically all Christendom is doing the same thing, wherein is the value? Is this the logical fallacy of the vicious circle, of the undistributed middle, oversimplification, or just plain myopia?

To reduce it to a syllogism: Nation A makes its men unafraid, but proposes to strike fear into all the other nations. The nation B makes its men unafraid but prepares to strike fear into all other nations. The nations C, D, X and Z do likewise. Therefore—what? Therefore—no solution. Therefore a world following the vicious circle, getting deeper and deeper into the mire of suspicion and hatred. Therefore more young men nodding their heads and whispering "Great idea." And by the time the fallacy of this syllogism has broken upon the mature and logic hardened minds, more young men, tender minded, eligible and susceptible, listening to more majors, fine upstanding men saying, "We must train the young men of this country to be courageous, strong, sacrificial, so that other nations shall not dare to insult our honor."

Is this the way out? Is this sanity or madness? Is this America's answer to the plague of militarism? Does this make other nations look upon us with growing respect or with growing suspicion? Why can't we *organize the world?* Why can't we teach law, why can't we outlaw war, why can't we mobilize men's minds for peace as we mobilize their bodies for war?

And then the pacifists' wandering thoughts were brought back with a bump, by the cheer leader jumping to the platform and letting out a lusty, "All up for the major, boys, give him the big one," and up from the unserried ranks there thundered three cheers.

CLARENCE R. SKINNER.

German Youth at the Solstice*

The ruddy days of the setting sun flooded the sandy floor of the forest and the straight, brown boles of the tall pines turned an unearthly pink in the quivering light. Lovely was the color at the summits of the trunks where the bark lightened beneath plumes of dark, piney foliage waving high in air. There was something almost theatrical about the light of this June evening, reflected from a great, floating bank of pink clouds upon the faces and bodies of a hundred youths and girls, in colorful outing costumes, seated or standing in little groups here and there among the trees. Talking and chaffing together, and calling and chasing about, they made ready a picnic supper from baskets and bundles which they had carried on a long tramp to this sylvan solitude.

It had been hot and oppressive in Berlin, and on the train journey to Zossen, in Brandenburg, the third and fourth class compartments were so crowded with excursionists bound for the country to tramp and sleep out-of-doors for the week-end that even the platforms were packed and many boys had actually ridden on the roofs of the cars. But here in the woods it was deliciously cool, and after a supper of sandwiches and cherries, and a drink of water, we were ready to tramp on through the gathering dusk to the appointed spot in the deep forest where the ceremony was to take place. For this was the night of the summer solstice when pagan gods were abroad, and the *Wandervögel,* the Youth Movement of all Berlin, in their several troops and *Ortsgruppen* were foregathering for their solemn midsummer festival. I was alive with curiosity and pleasantly conscious of being one of the very few *Ausländer* invited to participate in the ritual. What did it all mean, these pagan journeyings and preparations, this romantic stirring of the youth of Germany? At what were they aiming? What in the world were they going to do tonight out here in the pine forest of the Mark? As we moved on down a darkening road our column was hailed by another, and another, converging from the east and south-east, composed of somewhat younger boys dressed, like my own comrades of the hour, in short leather—or imitation leather—knickers, embroidered in colored thread and exposing brown knees and sturdy legs, stout shoes, sometimes with knitted stockings, colored and plain, shirts of cotton or flannel open at the throat, and occasionally a felt cap adorned with a goose-quill or a partridge feather. The girls wore dark skirts of flowered calico, pretty but serviceable, and sometimes bright aprons; and many wore their hair in parallel braids over their shoulders. Their costume was not unlike that of some rustic Dolly Varden without a hat, called everywhere in Germany *Dirndlkleid.* Altogether a picturesque outfit not a little suggestive of the Middle Ages.

By this time it was too dark to see more than a few hundred feet ahead, but there must be three hundred young people tramping and talking and singing through the woods. Here and there a lantern or a lighted torch flickered and gleamed among the shadows and the ingratiating cadence of a charming old song rose from the ranks:

O Strassbourg, O Strassbourg,
Du wunderschöne Stadt,—
Darinnen liegt begraben
Manchere Soldat! . . .

At length, when it was fallen quite dark, we came to a clearing, a kind of sandy hollow where everybody sat down and waited. Presently from the dark woods beyond came the faint sound of singing. As the sound increased I realized that it was a part song in which perhaps ten voices of men and women participated,—a sad song, and very beautiful. There was no accompaniment, no other sound. The singing continued for ten minutes, seemed to come nearer, and then died away into silence. Then a torch was planted on the uneven sand and from the wood behind came forth costumed figures who began to speak and to perform a play—an allegorical play in which a princess is led by her curiosity to wander far afield until she is lost and, after many wanderings and adventures as an unhappy captive among the gnomes of some demi-world, is rescued by her own faith and the devotion of her kindred, and the sacrifice of her lover.

The play over, the sound of singing summoned us to continue our pilgrimage through the dark forest and we followed the guiding voices for, perhaps, half an hour until we came suddenly to a great open space in the forest, a grassy field between two forests, culminating in a rounded hill. Swarming over the field and up the slopes of the hill with the crowd, I noticed that the leaders were already setting fire to a great pile of wood and pine branches on the summit in the center of the field. As the flames kindled and mounted about the central, supporting tree to a height of ten or fifteen feet, the whole field was illuminated to the edges of the wood which completely enclosed it, and the great crowd of young people, their faces and arms crimsoned by the light, formed themselves into two huge circles and, linking hands, began to move and to run in opposite directions about the blazing fire.

At length everybody sat down in a great ring and watched the fire until it burned down, talking quietly in little groups. Then an older man, one of the leaders, dressed as the rest, stepped to the fire and called for silence. *"Bitte, ruhe!"* he said, and held up his hand. After a moment, he began to speak, quietly, in a clear, cultivated voice. He apostrophized the fire as the symbol of all life and strength. He spoke of youth, of its freshness, its hope, and its purity. He spoke then of the dead, of the lost comrades from every troop, in some cases more than half of the members of the troop, who had given the last, full measure of devotion to the Fatherland, and who slept now forever in the fields of France, fallen in defense and in defeat, for that Fatherland. He called for reconsecration of the spirit of youth to the immortal ideals of strength and righteousness and fortitude and patience which through the centuries the German folk, surrounded always by enemies, had ever tried to

*The first part of the following article was published in much reduced form by *The Nation* of September 19, 1923.

maintain. And out there in the forest, under the summer sky crowded with stars, by that dying altar-fire in the midst of hundreds of young people, solemn, silent, despairing, hoping against hope, and listening intently to the quivering voice of that little man, I felt the tears welling to my eyes and the clutch of something at my throat. It was all so strange, and yet so very real. I had never before been a witness of a public ceremony half so moving. I felt merged suddenly in the spiritual community of another people, initiated into another life. It was a moment of transcendent vision and emotion which comes so rarely in a man's lifetime that, when it does, he never forgets it. It was a moment of experience in which a man seems to come of age spiritually, to enter into a reality before unknown, a spiritual community revealed by the consciousness of loneliness and suffering of himself and of his kind. It was a moment in comparison with which the "normal" intercourse of life, the daily round of duties and pleasures seemed to pale into feeble insignificance. . . .

In the earliest hours of morning the young people about the bon-fire on the crest of the secluded field slipped away into the woods to sleep on the sand pillowed by leaves and pine-tufts or folded in a blanket.

A few remained in the open around the expired fire. Gazing at the twinkling constellations above them, or sleeping on their arms, their feet stretched toward the circle of glowing embers, they lay like curled, shadowy petals wilting about the flaming heart of a gigantic poppy. Most of the boys marched away, through the woods and down a long white road under a drooping moon to some abandoned army barracks three miles or more away, of which they took possession by prearrangement, where they made themselves as comfortable as possible on straw mattresses, in double-deck iron bunks. There they were soon lost in sleep, to awaken tired but refreshed for the athletic games planned for the morning.

II.

On the long tramp through the cool night air the boys sang many an old *Lied* of war and love and longing which they had heard among the peasants on their rambles through the countryside, and which they had revised and published to all Germany and learned by heart. As we walked along I fell into conversation with one of the leaders about this strange movement, part pagan, part religious, part national, part international in spirit, which had culminated in the beautiful ceremony of the evening. I asked him to tell me all about it, and I have set down in translation what Paulus Lambrecht said—although I confess that the task of finding English equivalents for his poetic words and philosophical ideas has been extremely difficult. With apology, therefore, to him and to the Gentle Reader, and with friendly warning that this youth movement of Germany, like everything else that is alive and vital, and like everything in Germany especially, must be shared and lived with in its own *milieu,* or *Umgebung,* to be satisfactorily understood, I venture to set down what I heard in the night of the summer solstice, on the high road to Zossen, under the stars and a warm, waning moon:

One of the most remarkable phenomena of our time is undoubtedly the youth movement in Germany of which one hears and reads quite contradictory opinions and descriptions, which expresses itself in unusual forms, and which is extremely difficult to understand. What does it really seek, and what are the impelling forces? I think that one would give the distant observer the fairest impression of the movement here if one should regard it as an effort at self-help or mutual aid on the part of youth.

It was an individual, Karl Fischer of Berlin-steglitz, who assembled about him a few vigorous youths and with them wandered out into the still forests of Mark Brandenburg because they—he and his scholars—simply could no longer endure the disrupting noise of the cities, the whole machinery of the schools where nothing was offered but dusty wares of formulæ, where the child was an object, or nothing, the customs of the home where the inner emptiness and the chase for money are veneered with so-called education and social life,—because they wanted to live that which they were—young, full-blooded creatures—and to do away quickly with that which they wanted to be rid of. They made no protest; they founded no association; they simply ran away—out into the natural world of God. They did not recruit; they made no propaganda campaign; they lay in the grass, and let the wind play through their hair, and the sun burn on their bodies, cooking the little for themselves that they needed, returning at evening brown and joyful; and they were happy. And all fresh, unspoiled youths, and finally also the girls, imitated them, at first here and there, at last everywhere. Thus did youth create for itself its own kingdom which the *busy-ness* of adults had withheld from it, and wandered, sang and moved through the new-discovered fatherland. Before their parents and teachers and preceptors have fully comprehended what is under way, behold! they are a troop and a power. And the naturalness and originality of their life is stronger than all prohibitions which break on the sunny pools like brittle glass in a storm.

And henceforth things move quickly. After one has once again found the way to Mother Earth and the freshness of pure natural feeling one perceives ever more sharply the whole lying veneer of so-called civilization,—perceives that the long stove-pipe trousers and stiff collars are a mockery to a sound and sinewy body, that alcohol and nicotine are nothing but stimulants of nerves weakened by city life, that theatres and places of amusement, entertainments and social affairs and all the customary pleasures in the dust of unventilated rooms are sad aberrations. Instead, one creates his own style,—purposeful apparel that expresses the body and its natural beauty,—one lives in simplicity because one no longer needs luxury, sings the old folk-melodies to the old instruments, dances once again the old, real dances on the broad meadows, performs in the early morning hours and around the evening fires ceremonies possessing a great and deep meaning. Such was the beginning: outside of the raucous, empty, gold-chasing world one created for himself, quietly and simply, his own new kingdom, the kingdom of emancipated Youth pulsating with life.

But destiny had more and greater difficulties in store for this youth. It could not endure forever. To live outside of the world was not possible for long; there was a life, and there were obligations and aims also, in the everyday world,—in this world of today which is so fundamentally different from that world of holiday and wander-day. There came the hour for decision, especially when the youth had grown older and must go into the world of business or profession. Either he must give up the new or transform the old. Truth to tell, there were many who abandoned the new life like a blessed dream of childhood and so became good citizens like all the others who had never known anything else. But the best and most courageous wanted to hold to the best and to the new life. As was to be expected, their elders resisted and held fast to their customs, and a struggle ensued. By speech and in writing and in the conduct of daily affairs, the *élite* of German youth stormed against the atrophied, untrue machinery of the old, against the self-complacence of the school, against the foolish coercion or restraint of the parental house, against the hollow authority of the church, and against the brutality of the state embroidered with fine words. Youth became revolutionary, not out of philosophical or other speculation, but because it would affirm the reality of its own individuality against the institutions of society which desired only functionaries and esteemed only standardized types.

The young generation fought a bitter fight. Its leaders have been reviled and slandered without moderation; they were thrown into the street where it was possible. And here also the young people attempted to help themselves. They created for themselves their own establishments suited to their own spirit; they equipped their own bookstores, went to the country and founded settlements, called their own schools into being and endeavored to meet their other needs. But they had also to fight an inner fight. Wherever they sought to anchor their new beliefs, their wakeful longing, in solid values, they found instead of a sure foundation a morass; they found questions everywhere and no answer.

The road became more and more difficult. Wherever they associated themselves with the existing order of life, there were they poisoned by the mercenary spirit of their elders. Where they would first destroy everything and lay it in ruins, there did they perceive the good and noble of tradition, the eternal values threatened by bloodshed and hatred. They had tried to express themselves in their outer existence in their own works, but they discovered that no man can escape the world. They went into the turmoil of living with a high heart—and were eaten up by the Moloch of business and of busy-ness. They resisted the brutal power of the state and saw in the same moment their countrymen and their country threatened from abroad by their denial of the state.

Will it, perhaps, render the contradictions and the enigma of this movement at least intelligible to say that they are not contradictions at all but rather the reflection of a mighty struggle for a life worthy of the living in beauty and in reason? The whole chaos of the Western world, and of Europe particularly, reveals itself in this multitude of young people who, trembling with awe, and revolt, and often patronized and ridiculed, are striving nevertheless to establish a new order of living on earth under God. Whatever the outcome, the most important thing about it all is that in these communities of youthful endeavor the effort is not to find recipes or formulæ, but rather to find that which will subjugate this chaos and shine like a glowing star above the future; the image and living presence of the reawakened human being.

BRENT DOW ALLINSON.

Jugo-Slavia Runs Amuck!

[NOTE: Here is an authoritative statement of an incident which has received no attention in our public press. Yet the incident is even more important than the Italian incident in showing the impotence of the League of Nations and the prevailing chaos of Europe.—J. H. H.]

Italy's fling at the League of Nations has afforded an example to be followed by others. One of the countries, which considered itself particularly menaced by such high arbitrary action, has not lost time in imitating it, with a more glaring effect, and against a country far more defenseless, and recognized as such, than Greece was as regards Italy. This country is Jugo-Slavia. It has taken advantage of a, to itself, dishonorable incident to humiliate Bulgaria in a manner as brutal as that imposed by Italy on Greece.

If ever a scandalous case has been raised to one of virtue, it is the case which has served Jugo-Slavia to humiliate Bulgaria.

The press abroad has published on the subject what was telegraphed from Belgrade.

The Bulgarian government, having submitted and complied with the ultimatum of Jugo-Slavia, without discussion, no time was given, considered it wiser to make no stir against a power bent on evil.

A drenched man fears not a shower. But the Jugo-Slav government is incapable of appreciating Bulgaria's correct conduct, she is incapable of understanding that there must be a limit to dastardly action.

An English weekly, which passes for one well informed, and particularly so on Near Eastern affairs, writes on the subject:

Colonel Christitch, Jugo-Slav military attaché in Bulgaria, is not only, happily, still alive, but is also fortunately a man of self possession and sound common sense. He has been the victim of dastardly attempt on his life in his house in Sofia, but his calm and dignified attitude affords an excellent example for the two countries of the way in which the incident can be settled. The seriousness of the affair cannot be overlooked, as it occurs at a critical point in Jugo-Slav-Bulgarian relations, and with the precedent of Jannia murders so recent might have awkward consequences for Bulgaria.

Now for the real facts of the case.

On the 2d of November, last, about 8 o'clock P. M., an hour at which Col. Christitch is habitually out dining, two (perhaps only one) men called at his apartment, third floor, forced admittance, and at once fell upon his servant. The Colonel, by chance at home, rushed out of his room to the assistance of his servant, and in the scuffle received two scratches on the head. The man or men ran off leaving behind a dagger in the shoulder of the servant. No alarm was given in the house or the street. The wounded servant, the dagger in his shoulder, ran to the Jugo-Slav legation, some two hundred yards away, reported the occurrence, and thence only were the authorities informed of *the attempt on the life of the military attaché.*

The police authorities appear on the scene, as also some of the ministers, and receive the Colonel's account of the occurrence: Two unknown men had got into his apartment and attacked his servant. On his appearance one of the men ran out; he tackled the remaining one struggling with his servant, knocked him down and seized his revolver with which he had made two attempts to fire at him. The man succeeded in getting off. The Colonel showed the two wounds he had received and the revolver he had captured from the would-be assassin, also the wound the servant had received, and the dagger with which it had been inflicted. The revolver was rusty, with cartridges also rusted, impossible to be fired off.

Ministers and police authorities at once expressed their grief and apologized for what had happened, and offered warmest congratulations on the Colonel's escape.

A Jugo-Slav-Bulgarian commission was sitting in Sofia, and the incident was put down to the account of desperate Communists or Agrarians intent upon frustrating the negotiations which promised better relations between the two countries. The man the police more than suspected had taken refuge in the Jugo-Slav legation, which refused to deliver him. This man, probably with a friend, went to the Colonel's house, at an hour at which he would be out, with the sole purpose of having it out with his servant because *he had meddled with a woman friend of his.*

Next day the Jugo-Slav Minister presented an ultimatum: Within 24 hours the Minister President, the Minister of the Interior, and the Prefect of Police to present their apologies to the Jugo-Slav Minister; a company of 250 men to salute the Jugo-Slav; a strict inquiry to be made, and an indemnity to be paid to be fined by the Hague Tribunal.

No time to protest or discuss, and the fear of Jugo-Slav troops occupying fresh Bulgarian territory, a coveted object of Jugo-Slavia, drove Bulgaria to execute the ultimatum without loss of time. It was complied with on the following morning.

Such are the facts.

The Bulgarian government has gone further, it has abstained from putting itself right even diplomatically, anxious to avoid adding fuel to the existing rampant, unnatural animosity.

A year ago the Jugo-Slav government thought it had made out a case against Bulgaria, and threatened armed reprisals for bands Bulgaria was alleged to have sent into Jugo-Slav territory. Bulgaria referred the dispute to the Conference of Ambassadors in London.

Bulgaria asked for an inquiry on the spot. Jugo-Slavia, finding herself cornered, proposed that the matter be settled amicably between the parties concerned. Bulgaria gave way trusting that Jugo-Slavia would put this generous conduct to her credit. Vain hope.

The Jugo-Slavs will not cease to talk of the indemnity demanded in the ultimatum, but will not be such fools as to carry the case before the Hague Tribunal. The Bulgarian government will be too happy to meet them there.

Compare the real facts of the case with the way in which it has been presented to the public, as in the above quotation (*The Near East* of the 8th Nov. last), consider Bulgaria's inability to react, and draw conclusions.

Several instructive parallels may be drawn between cases occurred: between the high conduct of Austria towards Serbia (1914), the bullying conduct of Italy against Greece (1923), and the scandalous behavior of Jugo-Slavia towards Bulgaria, and the ultimatums in each case. Had Greece or Bulgaria been championed by a great power, as Serbia was by Russia, a new war would have ensued. Any doubt of it?

Have steps been taken to protect the weak against the tyranny of the powerful, made so by the peace treaties, to prevent the danger of occurrences as above? No. The selfish interests, the passions dictating them, ruling international relations are as ungovernable as ever.

The present League of Nations is a *farce,* good to serve the interests of the powerful responsible for the present condition of things. Some politicians support it and are declaring vociferously their belief in it, but there is not one case in which the weak has been righted against the strong, even in compliance with treaty obligations. In the atrocious Italo-Greek case everything was done to make out that the League of Nations had contributed to its possible right settlement. A prominent member of the League writes on the subject:*

> I almost vehemently disclaimed (in the last session of the Council) any responsibility for the League in the decision of the Ambassadors' Conference in the matter of Italy and Greece.

* From a *private* letter of Professor Gilbert Murray.

And so the League was ignored. Where, then, is the security that it will not be ignored again and again? Italy as well as Serbia have had their own way, and both are proud of it.

During the recent celebration of the anniversary of the Fascisti revolution, Signor Mussolini in his address to the crowd said:

> For the first time in Italian political life, Italy had accomplished an act of absolute independence, having the courage to deny the competence of the Acropagus at Geneva. . . If tomorrow's sacrifices should be graver than yesterday's, would you undertake them?

And the answer came—

> Yes, we swear it.

The weak, those who have been made weak, defenseless by the peace treaties, are suffering on the rack as the evil spirit which dictated them intended. Louis Leger, professor of Slav literature in the Sorbonne University, during the negotiations in Paris, waited upon Clemenceau to plead for unfortunate Bulgaria, and received the answer:

> Were it not for your name of *savant* and your old age I would turn you right off for daring to raise your voice in favor of the cursed Bulgarians.

Such was the spirit which dictated the peace treaties, and they are not less mercilessly applied.

The conquered are not permitted sufficient forces to maintain order at home, while the conquerors are today keeping up bigger armies than before the war. France has armed and organized Poland and Czecho-Slovakia, has just voted a big loan for Serbia, and is about to allow one to Roumania, to be spent upon armament supplied by her.

Yes, the League is a *farce.* What else is it, being helpless, or worse, subservient to selfish interests?

God alone knows what the world is coming to.

P. M. Matthéeff.

Since writing the above, the Jugo-Slav Minister has waited upon the Bulgarian Minister of Foreign Affairs, and has declared that his government withdrew the last two points in the ultimatum: strict inquiry into the incident, and the indemnity to be paid; that they should be considered as *non avonus,* not made. Nothing more.

P. M. M.

A Resolution

Whereas, five years have passed since the conclusion of the World War, and the reasonable expectations of peace are far from being realized and,

Whereas, the ideals of a world made safe for democracy have dimmed, and the purpose, blessed of Religion and Patriotism to make the World War a war to end war is not yet accomplished, and,

Whereas, numerous international conflicts, increasing mistrust and hatred and questionable political tactics on the part of erstwhile victorious allies, threaten the peace of the nations and the stability of our very civilization and,

Whereas, the sacrifices and sufferings, and inordinate cost of the great war seem likely to be of no avail in bringing lasting peace because of the general indifference, lack of initiative and earnest endeavor on the part of our American people.

Be It Therefore Resolved: that we, the faculty and students of the Canton Theological School, of St. Lawrence University, are of the unanimous opinion that our government should perfect conventions with other nations outlawing war, i.e. declaring international war henceforth to be a crime and its aggressive wager criminal.

Be It Further Resolved: that we would have our government co-operate in the instituting or perfecting of a world's court: i.e. the League Court, the Hague Court, either or both so modified as to be most feasible as a world's court. And

Be It Further Resolved: that for the welfare of the living, and for the keeping of faith with our dead, the maimed and bereaved of the world war, we demand a straight-forward attempt on the part of our President, our Secretary of State, and the Senate, to safeguard the nation against future wars by providing the means for a pacific settlement of international disputes.

We want war outlawed.

We want a world court with affirmative power.

We want to anticipate and sublimate the ill will of nations which threaten war anew.

J. M. Atwood, *Dean.* (for the faculty.)
G. H. Ulrich, *Sec.* (for the student body.)

Canton Theological School,
November 24, 1923.

THE STUDY TABLE

The Progress of Man

Hermann Klaatsch, who died in 1916 at the age of fifty-two years, was probably at the time of his death the highest authority as to the anatomy and structure of early man. His study of the remains of Neanderthal man and the man of Krapina gave him a position and weight such, that Otto Hauser the moment he began to discover human remains in his archaeological excavations in the Vezere valley, could think of no better man to summon to his aid. Klaatsch was interested alike in the accurate and precise definitions of early human types and in the exact relation between man and his nearest neighbors in the mammalian series. His studies drove him to polygeny, and a polygeny which did not look to a *single* non-human precursor. He not only recognized more than one human species—he derived these species from different animal ancestors. He was, of course, profoundly interested in *Pithecanthropus,* "the missing-link" found by Dubois in Java. His interest led him to go to Java in order to study at first hand the deposits in which the Dutch physician found his specimens. His curiosity fully aroused, he also visited Australia and Tasmania in order to study the Australian natives and the material that remains regarding the Tasmanians. He was so deeply impressed by his Australian work that he was led to a study of the beginnings of human culture. While his ethnographic and cultural studies are important, his masterpieces are his writings in comparative anatomy and physical anthropology. "The Evolution and Progress of Mankind" * was Klaatsch's last work. It was printed after his death and now appears in English translations from the second, somewhat enlarged German edition. The book falls into three parts—Man and Other Animals, Development of Culture, Early Man. The second part is the least satisfactory, but contains much bold and original suggestion, worthy of serious consideration. It is based upon his study of the Australian natives. Notwithstanding his polygenism, Klaatsch seems somewhat inclined to recognize a single-ness in culture development and to consider the Australians as almost *primitive.* Neither of these ideas is popular at present. A highly important point in Klaatsch's discussion is his recognition that some elements of culture must be prehuman and were already an inheritance in primitive man from his brute ancestors. This is an idea that has been too much overlooked. Some of his ideas seem fanciful, such as that "all mammals have an extraordinary instinctive dread of all reptiles" and that the snake-dragon religious ideas have any real relation to glaciers. The entire book bristles with ideas, original or stated in an original way, and it is written in a popular fashion to appeal to general readers. It is abundantly illustrated. The pictures of Australian subjects will be particularly new and interesting to most American readers. Klaatsch's death at fifty-two years was a real loss to science. His great work on Australian natives has not yet been published but, fortunately, it is to be printed by the Berlin Academy of Science.

*"The Evolution and Progress of Mankind." Hermann Klaatsch. New York: 1923. Frederick A. Stokes Co. 8vo; pp. 316.

That a second printing of Ogburn's "Social Change"† has been made is no surprise because it is a thoughtful and readable book upon a live subject. Just now, there is a reaction against the emphasis that has been laid upon biological as contrasted with social heritage. In a sense it is the old quarrel between heredity and environment, between nature and nurture. Ogburn's book is probably the strongest and most scientific presentation of the position now commonly held by sociologists that has yet appeared. The biological argument will of course be reasserted, and will regain some of the ground that it now seems to lose, but it is unlikely that it will regain all. Meantime, this book can be recommended as a well-balanced discussion. Ogburn begins by showing how easy it is to attribute results to wrong causes. Believing that the tendency has been to obscure the cultural and to exaggerate the biological, he gives a number of illustrations of the ready attribution to the latter of what is really due to the former. The culture of today is due to the culture of yesterday and will give rise to the culture of tomorrow. Biological change is slow and not easy to demonstrate. It does not occur with sufficient rapidity or force to explain social change. Society does not change easily and there have been periods of slow, almost inappreciable change. Recently change has been rapid and general, and this rapid and great change has been largely due to the development of mechanical invention. Change goes on with increasing rapidity. The man of sixty years in America today has seen more and more radical change than has taken place in centuries. Yet change does not take place uniformly or along a straight front, nor does it involve a perfect adjustment. In fact there is a constant lagging. Mechanical invention outruns social adjustment. The lag affects laws, customs, government, social organization. There are a thousand maladjustments and misfits and in these there is inconvenience, injustice and danger. Nervousness, insanity and crime are evidences of lack of adjustment. The sociologist is interested in bringing about a better adjustment. Ogburn takes a conservative attitude towards this effort and the question as to what can be done. He says: "To change man to fit culture or to change culture to fit man is each so difficult a task as to be almost impossible." It is possible, however, to make some changes, minor indeed, through which a better condition may be brought about. A few hints are given as to the directions in which there may be some progress. The author sums these up in his closing words:

> They concern influences affecting the life of children and parental affection, sex education, modification of social codes, shorter hours of labor, recognition of boundaries to selfishness, specific social programs, and finally it is thought that possibilities of better adjustment lie in the wise development of substitutive activities such as recreation.

FREDERICK STARR.

†"Social Change." William Fielding Ogburn. New York: 1923. B. W. Huebsch, Inc. 16mo; pp. xi, 368.

There is only one being whom we have to fear, and that is God. If you want to follow the vow of truth in any shape or form, fearlessness is the necessary consequence.—*Gandhi.*

CORRESPONDENCE

THE PRIESTHOOD

Editor of UNITY:

As a constant reader of UNITY I would take this opportunity to thank Mr. Curtis W. Reese for his recent letter on "Liberal Churches Need Socially Minded Ministers," in reply to Mr. Heeb's accusation that the liberal churches will not sustain or harbor the prophet among them. As a matter of fact I believe they are more friendly to the prophet than to the priest. Which brings me to thank also Mr. Charles R. Joy for his letter concerning prophets and priests. Mr. Joy's analysis of the prophetic and priestly functions shows an appreciation of the place of the latter which is not always common to those distinctly of the prophetic school. But he would also agree, I am sure, that much, much more can be said. There is another aspect in particular which I should like to bring to the attention of the readers of UNITY. It is very well summed up in a short article by the Rev. W. G. Peck in *The Free Catholic* (the monthly magazine of The Society of Free Catholics) for January of 1919.

"Priesthood is the most human institution remaining in the modern world. It is the last barrier against the militarists, the financiers, and the newspapers; and if it is allowed to perish, the social hope will perish with it. It contains certain plain and obvious principles which should win for it the love of all democrats, for it is the declaration of the permanent spiritual basis of human solidarity. 'The conjurer,' says Mr. Chesterton, 'despises his audience.' The priest is part of his audience. If the latter assertion seems strange to any Protestant, let him read the Order of the Mass. The priest in his most characteristic office is one of the people. The Protestant "minister" in his most characteristic office is not one of the people. The priest does something *for* his audience. The preacher is supposed to do something *to* his audience. Both functions are honorable and necessary, and we are not despising the work of the preacher. We all know congregations who need a great deal done *to* them. But the point is that the priestly office places its holder before a congregation as their representative, while the prophetic office places a man before a congregation as their accuser or their enlightener. The prophet comes with an impact *upon* men. The priest goes with an impulse *from* men. The prophet is in constant danger of temptation to spiritual pride, superior airs, arrogance. Like the conjurer, he may easily come to despise his audience. Even his very sincerity may make him desire to kick them. The priest may have his special temptations, but he has every possible assistance to personal humility. His office identifies him so thoroughly with his people that he can hardly forget how much he himself deserves to be kicked.

"It is part of the exasperating jumble of our traditions that the churches which have preserved the priestly office have maintained autocracy or bureaucracy in their polity, while the Free Churches have preserved the prophetic office in an isolation which has made for tyranny. Thus priesthood and freedom have both been violently distorted. We ask for the priesthood to be revived in freedom because it is the very sign and symbol of the spiritual democracy of our faith. The priest is the representative of the common and organic need which he himself shares. He is the true 'minister'; and without the recognition of our priesthood we can never again regard our ministry as satisfying. If we have to stand before men to enlighten or to rebuke them, we feel we can no longer do so unless we are allowed to represent their darkness and their infinite need. If we are to prophesy to men, we must be allowed to confess to them and with them. If we are to be the channels of God's power we must be the humble symbols of man's weakness. We ask for the priesthood because humility has fallen upon our souls."

I am convinced that it is the neglect of Protestants to regard themselves as a priesthood and their ministers as priests (as well as prophets, for I should say that they indeed *should* strive for the prophet's reward and the priest's reward at the same time!) which continues in existence the mechanically endowed and magically operative priesthood of historic Catholicism, and between the neglect of the true Christian Priesthood and the claims of its perversion, leaves our modern Christianity so unconvincing, disorderly, and powerless.

ROWLAND F. NYE.

LONG LIVE UNITY!

Hopkinton, Mass.

Editor of UNITY:

The one paper I always read through and pass it along: a light in our house. I dearly love J. H. H. Genuine man—true prophet—inspired minister—giving highest service to the people. Blessings on him and on his house! Long live UNITY!

QUINCY J. COLLIN.

FAIRNESS WITH THE JAPANESE

[The following words from a letter received from Dr. T. Harada, now a teacher in Honolulu, and formerly President of the Doshisha University, Kyoto, will be of interest to all who desire a right understanding between nations.

Dr. Harada is a man of very high intelligence and character and has ever shown a fine spirit toward Americans. He has been several times in America and his voice has always been raised for peace and good will. He deprecates the appearance of feelings and prejudice that arise frequently in America, especially along the Pacific Coast.

These words are of interest in showing how a man of international good will feels.—SYDNEY STRONG.]

"Japan has suffered a tremendous catastrophe since you were there. She will have, I am afraid, many trying years, financially, politically and otherwise, before she recovers the normal condition.

"America's sympathy toward the sufferers was heartily appreciated and has considerably helped to advance the good feeling between the two countries.

"And now it is most regrettable that the politicians are again active in various moves for anti-Japanese actions in Washington as well as on the Pacific Coast. I am much concerned what may be coming out of the present Congress, relating to Japanese question."

THE CREED

Editor of UNITY:

The controversy in the Church regarding the "Creed" must interest every thinking person, because one must honestly decide whether to accept it or not. I notice in a recent issue of UNITY that the "Creed" of the Episcopal Church is ridiculed as being obsolete and nonsensical. I firmly believe in the "Creed" and repeat it with honest acceptance. I challenge the writer in UNITY to prove that the "Creed" used in the Episcopal service is not exactly true word for word or else to keep his ridicule silent from henceforth. Why is it that the service of the church goes back with tradition and authority to Christ Himself and that those who have no definite belief in anything much, strive to tear down what is indestructible. You will notice that the Catholic churches of both branches hold their membership despite the enemy who say that attendance has fallen way down. The reason is that the church service appeals; it has a real genuine hold on the congregations, because it is founded on tradition and has real authority for its service. It is dignified and provides a place to think and strive to do better and at the same time gives music and rest to the Spiritual side of mortals. I demand that the writer in UNITY prove his contention that any part of the "Creed" is not true word for word.

I am certainly surprised that UNITY still backs the powers that be in Russia. The writers are in favor of destroying those who have homes and who think, those who are clean and substituting those who are unclean in mind and soul, of taking by force what they have not brains or "guts" enough to earn for themselves.

I am indignant that any paper takes and swallows all the poison that emanates to hurt France. Germany held on to French territory until France had paid every franc; justly the French do the same; why? they have not been paid for the damage done to their people and country. It seems to the writer that France has been wonderfully lenient considering what she suffered and my entire sympathies are with France and always will be. I have no hatred against the Germans because I love their music too well, but having injured France it is just a matter of being a good sport and of paying up. I have not seen one article yet that proves that Germany was not the sole and only one to start an aggressive war against a peaceful neighbor, unprovoked. The fact that England and France were totally unready for a war with the lack of uniforms and any kind of guns, England's fleet in a disreputable state of unreadiness proves who was guilty without any further argument. I base my opinion on positive evidence; my wife was in England and France when the war started and later.

Faithfully,

R. M. DOLE.

THE FIELD

"The World is my country, to do good is my Religion"

REVISING THE CALENDAR.

Until this midnight, America was the only Continent enjoying the many advantages derived from using one uniform Calendar for all dating, working and general purposes.

As today began in Eastern Siberia, across Northern and Western Asia and Eastern Europe, the Russian, Greek, etc., churches for nearly 200,000,000 people made the change from their 1969 years old Julian Calendar to the Gregorian Calendar, as British and American citizens did 171 years ago.

When George Washington was 20 years old, in 1752, he with the American Colonists had to change from using their ancient Julian Calendar, to adopt the Gregorian Calendar now used throughout North, Central and South America.

Young Washington went to bed on Sept. 2, 1752, by the old Julian Calendar all New England settlers then used, but awoke next morning finding that the new English Gregorian Calendar had to be used, dating that morning the 14th September instead of September 3rd. By English law he had been made 11 days older overnight. But as the redoubtable George could not believe that he and his folks had slept 11 days longer than usual, and did not like to be made any older than he really was, George had his birthday moved from the Julian February 11 to the Gregorian February 22, Americans now celebrate. . .

That closing out of 11 days was then necessary to correct the 11 days of excess in Leap-Days, which had accumulated since Julius Caesar in 46 B.C., made the apparently small mistake of calculating that the year was 365 days and 6 hours long; whereas the fraction beyond 365 days is only 5 hours, 48 minutes and 46 seconds. . .

During the 171 years, which have elapsed between 1752 and 1923, the Christian ladies of Central and Eastern Europe, Northern and Western Asia, and Northern Africa, have had their privilege in those "proposing rights," extended over 2 more Leap-Years than their unmarried sisters in Western Europe, North, Central and South America. Therefore since Julius Caesar made those mistakes 1969 years ago, Russians, Greeks and other Julian Calendar users have had an excess of 13 Leap-Days, thereby dragging their Calendar 13 days behind ours.

That accumulated excess of 13 days has had very inconvenient effects in other ways, making themselves felt even by Government Officials.

For example, accounts for trade between people in Eastern Europe and traders in Western Europe and America had to be double-dated, say for Sept. 3rd and 16th, as also had letters, deeds, agreements, etc.

Even more inconvenient were the effects upon farmers and other growers of produce, who had been traditionally taught by their ancestors to yearly sow each kind of seed on its appointed dates in each Calendar year, which by Julius Caesar's 13 excessive Leap-Days had been drifted 13 days behind the dates they had been taught to sow upon.

That is why all the Governments of Eastern Europe, Northern and Western Asia, including even Mohammedan Turkey, have during the last few years following the Great War, adopted the Gregorian Calendar, which keeps all its 365 days in every year true to the seasons of Nature's year.

But the tenacious conservatism of the ancient churches using the Julian Calendar in Central and Eastern Europe, Northern and Western Asia, has retarded the great Russian, Greek, Slavonic and other churches from making the inevitable change they were forced to decide upon last June at their great Congress in Constantinople, when they passed the following among other very important Resolutions:

(a) "That the Ecclesiastical (Church) Calendar be made to conform to the Gregorian or Civil Calendar. . . Next Oct. 1st, 13 days will be added, making it Oct. 14."

(b) **"The Congress looks forward to the adoption before long of a new scientific calendar** for all the Eastern and Western World, **under which Easter would become a fixed feast** celebrated simultaneously everywhere."

That suggested Fixed Date for Easter while important to European and Latin-American nations, may seem of little importance to citizens of the United States, till we recall the fact that Easters are shifted about according to the moon between March 22nd and April 25th. Thus there were **55 weeks between Easter** on March 27th, **1921,** and its April 16th in **1922; but between Easter 1922 and its 1923 date there are only 50 weeks, a difference of 5 weeks, or 10 per cent.**

When we bear in mind that our Calendar dates for ending winter and beginning spring periods for schools, colleges, universities, law courts, etc., are so extensively altered by these senseless moon-wanderings of Easter; that Sessions of Congress, Legislatures, etc., have to adjourn over Easter; we may appreciate the efforts of the earnest, practical men now striving to fix Easter permanently about the 8th of April, 1928. . .

The reference by the Constantinople Congress of Churches to their "looking forward to the adoption of a new Scientific Calendar" refers to the International efforts now being exerted through the League of Nations, International and National Chambers of Commerce, by the International Fixed Calendar League and other organizations, to establish such improvements in the "Gregorian Calendar" as will get rid of the inequalities in the length of half-years, quarters and months.

Half-years are 181 and 184 days long.

Quarters vary 90, 91, 92 and 93 days.

Months by which we earn and pay rents, etc., stretch from 28, 29 and 30 to 31 days long.

Every following month changes its day-names needlessly for everyone of its dates, so that no one knows what a "standard month" is without being sent to jail, where prisoners serve civilization's only standard month of 30 days.

But the most serious defect in our Gregorian Calendar is its failure to provide the very much needed quartering of months by complete 7-day weeks, so that the same day of the week would always recur on its 4 fixed-dates in every month, by having months begin and end with complete weeks as in the 28 days of February, 1914. . .

Remedies.—To remedy the beforementioned and other calendar defects, the International Fixed Calendar League have recommended to the League of Nations, the International Chamber of Commerce, Leading Governments and other authorities, including church organizations, that the following simple improvements be made in the Gregorian Calendar, through an International Conference of Government Delegates, to meet in Geneva next spring to select and recommend to all nations what improvements they deem best; in the same way that "Standard Time" was established by the International Conference at Washington, D. C., in 1884.

To abolish the present troublesome monthly changes in week-day names for every monthly date (which also move Christmas, New Year Day, and other holidays from being linked up with week-end extensions), it is proposed that the last day in every year, and leap-day in leap-years, should be made international extra Sundays and included as 8th days in the last week of each year and in June of leap-years respectively.

That would make every ordinary year's 365 week-day names permanently recur exactly as they were all through 1922, which began the day, week, month and year rightly with Sunday, and after the 52nd week ended the year with Sunday. But New Year's Day **following what is now December 31st,** would from 1928 begin every year as Sunday.

It is proposed to equalize the months on the basis of February's 4 complete weeks (when it begins with Sunday and ends with Saturday), by inserting a new 4-week-month "Sol" between June and July to establish 13 **equal months.** Then every month would have the same 28 week-day names permanently **fixed** to its 28 dates and be exactly alike in days and weeks but the **last day in every year** would be the International extra Sunday, named the "Year-Day" and dated the 29th of December, as "Leap-Day" will be dated the 29th of February, 1924, probably for the last time, as by 1928 it is proposed to enable it to be the International Leap-Year Holiday on the 29th of June.

The International Fixed Calendar League are working in all nations to bring such an improved calendar into universal use on the 1st day of January, 1928, when the 28 day months can best begin with Sunday and end with Saturday.

Another important practical reason why New Year Day 28 is the best date to make the change is, that in that year Easter Sunday under the present Gregorian Calendar comes on April 8th, which is not only **17 days after** the first possible date for Easter, **but also**

17 days before the last possible date of Easter's moon-wanderings which extend to April 25th.

Therefore the International Fixed Calendar League have very respectfully suggested to the leading authorities of the Roman Catholic, Eastern Orthodox, Anglican and other churches that April 8th as Easter's middle date, should be agreed upon as from 1928, as the permanent **fixed date** for future Easters.

The practical advantages to business and industrial concerns is evidenced by the fact that the International Chamber of Commerce with many other organizations, have passed **unanimous resolutions** urging **all** Governments to unite in the International Conference to Improve the Calendar.

The more prominent general advantages of the proposed calendar are:

1. That it would make all time for earning and spending equal.
2. All monthly changes of day-names would cease.
3. The day of the week would indicate the day of the month.
4. All yearly holidays would be fixed adjoining week-end extensions.
5. Every person in every civilized nation would by the Improved Calendar's increased facilities in locating dates, day-names, arranging regular and special meetings, etc., be benefited every day.

The important points to bear in mind today are (1st) that when the Gregorian Calendar's Oct. 14th, 1923, date began today, the Russian, Greek and other Eastern Churches abandoned their Julian Calendar's Oct. 1st and accepted the Gregorian Oct. 14th.

(2) That the League of Nations and International Chamber of Commerce are making arrangements to assemble the Final Conference of Government Delegates from all Nations next spring, to improve the Gregorian Calendar by establishing equal months and quarter years each with the same week-day names permanently fixed to their same recurring dates.

(3) That International Conference can bring the Improved Calendar into universal use from Jan. 1st, 1928, almost as easily as "Standard Time" was established by the like International Conference at Washington, D. C., in 1884.—*By Moses B. Cotsworth,* 1234 *Broadway, New York. (Director of the International Fixed Calendar League.)*

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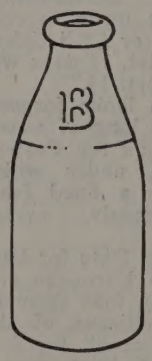

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